

*The Qualifications and Blessings of a Good*  
MAGISTRATE.

---

A  
S E R M O N

Preached before the Right Honourable the  
L O R D M A Y O R,

The Worshipful the  
A L D E R M E N

And the CITIZENS of

L O N D O N,

In the Parish Church of St. *Laurence-Jewry*,

On *Thursday* the 29th of *September*, 1737.

Before the ELECTION of a LORD MAYOR for the Year ensuing.

---

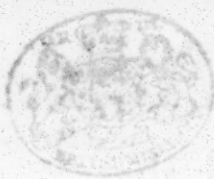
By CHARLES WHEATLY, M. A. Vicar of FUR-  
NEUX PELHAM in *Hartfordshire*.

---

L O N D O N:

Printed for JOHN NOURSE at the *Lamb* without *Temple-Bar*, 1737.

THOMPSON, Mayor.



*An especial Court held at the Feast of  
St. Michael the Arch-Angel (that is  
to say) Thursday the 29th of Sep-  
tember, 1737. And in the eleventh  
Year of the Reign of King GEORGE  
the Second of Great Britain, &c.*

**I**T is ordered that the Thanks of this Court be given to the Re-  
vend Mr. WHEATLY for his Sermon preached this Day before  
this Court and the Liveries of the several Companies of this City,  
at the Parish Church of St. Laurence-Jewry, before the Election of a  
LORD MAYOR of this City for the Year ensuing : And that he be de-  
fired to print the same.

M A N.

Decorative initial 'G' with floral flourishes.

Sir

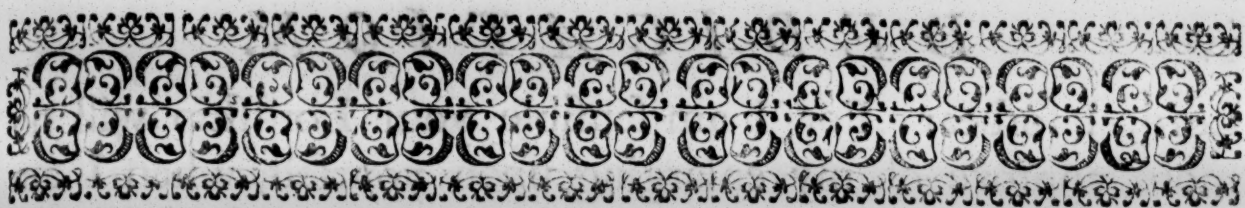
C

M



Lord  
it wa  
as yo  
hono  
close  
my M  
before  
which





T O T H E

R I G H T H O N O U R A B L E

Sir J O H N T H O M P S O N, Knt.

L O R D M A Y O R

O F T H E

City of L O N D O N.

M Y L O R D,

**T**H E following Discourse, preached by your Lordship's Appointment, and published by the Order of the Right Worshipful Court of Aldermen, I humbly presume to inscribe to Your Lordship, to whom it is in an especial Manner due. For it was Your Lordship's Conduct in your publick, as well as your private Life, (of both which Your Lordship has honoured me with Opportunities of making very near and close Observations) which first suggested my two Texts to my Mind, and then helped me to explain them, by setting before me a lively Image of the Characters I was to delineate, which I therefore kept all along in my View. — But, my

Lord, I forbear: For I am sensible your Lordship will no more approve of my enlarging upon yourself, when I am speaking to You, than you would have been pleased had I done it, whilst preaching BEFORE You. But

That YOUR LORDSHIP (when the Burthen which attends your present high Station shall be removed, and transferred on him, to whom it is worthily and honourably consigned) may YOURSELF, together with the HAPPY PARTNER of your Life, enjoy the Sweets of as much Retirement as your remaining publick Honours will admit, in LENGTH of Days, HEALTH of Body and CHEARFULNESS of Mind; and that, when God shall see fit, to advance You to himself, You may have an EASY PASSAGE to the unspeakable HAPPINESS in the Kingdom of HEAVEN, shall be the earnest Prayers of,

MY LORD,

OCT. 3. 1737.

YOUR LORDSHIP'S

*Most obliged, and*

*Most obedient Servant,*

CHARLES WHEATLY.





THE  
*Qualifications and Blessings*  
OF A  
GOOD MAGISTRATE.



DEUT. I. 13

II. *Take ye wise Men, and understanding, and known among your Tribes, and I will make them Rulers over you.*

**I**N this Book of *Deuteronomy* (or of the *Second Law*, as that Greek Word signifies) Moses repeats to the Children of Israel before he left them, (which he knew he was to do about two Months afterwards) the chief Laws which God had given them, during their Journeyings in the Wilderness for forty Years past, in their Passage from Egypt to the Land of Canaan. And this he does, because all that were of Age and Understanding, when the Law was first given, were now dead: and a new Generation, that were speedily to enter and take Possession of the promised Land, were sprung up in their Room. And Moses being not permitted to live and enter it with them; he therefore acquaints them, before he dies, with the

B

principal

principal Statutes and Ordinances, which God had given them, and by many warm and affectionate Exhortations endeavours to awaken, and to excite them to a strict Observance of them. Introductory to this he premises, in the three first Chapters of the Book, a short Narrative of all that had passed since their coming from the Mount of Horeb to the Time of his speaking. And one of the very first Things he recounts, was a Proposal that he had made to their Fathers soon after their Departure from Egypt, concerning the Appointment of a Number of Subordinate Magistrates and Judges; that so the Burthen of governing every individual Person in so great a Multitude might not lye upon him. This he had done upon Counsel given him by his Father-in-Law, <sup>a</sup> Jethro, Priest or rather Prince of Midian: Though in the Recital of it here he says nothing of Jethro, lest the Israelites perhaps, always a proud and conceited People, should have the less Opinion of the Advice, because proceeding from a foreign Adviser.

He therefore only relates what had passed between himself and the People. <sup>b</sup> *I spake unto you at that Time* (i. e. I spake unto your Fathers) *saying, I am not able to bear you myself alone.* <sup>c</sup> *The Lord your God hath multiplied you; and behold, you are this Day as the Stars of Heaven for Multitude.* And indeed so God had promised Abraham <sup>d</sup> *his Seed should be.* And therefore, though <sup>e</sup> *all the Souls of the House of Jacob, which came into Egypt, were but threescore and ten* <sup>f</sup>; yet at their leaving Egypt, 215 Years afterwards, the Number of the Men only, of those that were able to go forth to War, exclusive of Women, and all in general under 20 Years old, amounted to <sup>g</sup> *Six hundred and three thousand, five hundred and fifty Souls.* Too many indeed for any one Man to bear the Government of alone. Not that Moses was troubled at this great and vast Increase: He blessed God for it. <sup>h</sup> *(The Lord God of your Fathers (saith he) make you a thousand Times so many more as ye are, and bless you, as he hath promised you;)* But <sup>i</sup> *How can I myself alone bear your Cumbrance, and your Burthen, and your Strife?* How shall I be able of myself, how possibly can my Time suffice, to hear every single Complaint, which such a

<sup>a</sup> Exod. xviii. 13, &c.

<sup>b</sup> Deut. i. 9.

<sup>c</sup> V. 10.

<sup>d</sup> Gen. xv. 5.

<sup>e</sup> Gen. xlv. 27.

<sup>f</sup> The lxx. here and in Deut. x. 22. read

*threescore and fifteen Souls,* (agreeable with St. Stephen, Acts vii. 14.) including five Names which they insert at the End of Gen. xlv. 20.

<sup>g</sup> Exod. xxxviii. 26. Num. i. 46.

<sup>h</sup> Deut. i. v. 11.

<sup>i</sup> V. 12.



Multitude must have to make? How can any one Man alone remedy all the Grievances, and decide all the Controversies which must unavoidably arise among you? The last Word signifies *Suits at Law*, as we commonly speak: The two former Words signify other Differences which would necessarily arise between one Man and another, about such Things as are mentioned in the 21st, and two following Chapters of Exodus, which contain the Laws relating to them. The first Word which our English Translation renders *Cumbrance*, signifies the vexatious Proceedings of too many who get into their Hands the Management of Causes before a Judge: It means what, were I to explain it now, would require a thousand hard Words, all signifying harder Things, such as would discourage the patientest Man from bearing the Impertinencies, and indeed such as are beneath any one to practise, but Barreters, and those who have Meanness of Soul, to subsist upon the Gall and Spleen of Mankind, upon Enmities and Malice, upon Quarrels and Litigations, and who delight in instructing Men, how to worry and devour one another.

But supposing Men to be more peaceably disposed, than generally speaking they now are, or than they can be thought in the Times of *Moses* to have been; yet in the Nature of Things, Disputes must arise, unavoidable Disputes, Cases nice and hard to be decided. And this must occasion Plaintiffs on the one Hand, and Defendants on the other; who, when neither desires any Thing more, than what is equitable and right, ought to have their Cause heard by some Person of Judgment and Abilities that so Justice may be done on either Side. And when these Cases become numerous and frequent (as among Multitudes they must do) they must of Course be more than one Man can determine.

We will suppose again that the People under *Moses's* Command were as regular as possible, as little offensive to *him* in his Government, and as little injurious to the Lives, the Liberties, or the Properties of their Brethren, as upwards of 600,000 Men can be imagined to be: yet still some Irregularities would certainly happen, some Enormities of a grosser Size, and such as deserved the immediate Notice and Correction of a Judge, too many to bring before, or to wait for the Censure of, a single Man. This again must convince *Moses* of the Necessity of admitting inferior and subordinate Magistrates under him.

And this accordingly was the Method he resolved upon: But since it was the People's Ease and Benefit (as well as his own) he consulted in it; he therefore in the first Place acquaints them with the Necessity of it; and then, that he might not seem to prefer any Favourites of his own, refers the Choice of the Men to them. *Take ye, or, as it is in the Margin, Give ye, i. e. Chuse ye, wise Men, and understanding, and known among your Tribes, and I will make them Rulers over you.* Jethro's Advice was that these Rulers should be *provided out of all the People*; meaning I suppose that every Tribe should provide their own: that so no Tribe might complain of their being overlooked, but, being governed by Men chosen out of themselves, might see that they were all maintained in the Possessions of their Liberties and special Rights.

But we are to observe, that though the Tribes had the *Choice* of the *Men*, they were to be given or presented to *Moses* for his *Approbation*. For so the Words plainly imply. *Give ye, that is, Present ye* wise Men and understanding, and known among your Tribes, such as *they* shall think fit to be Magistrates, *and I will make them Rulers over you.* So that though the *Choice* was in the *People*, yet the *Power* was from *Moses*: And indeed from or rather through none could it be derived but him. God himself was properly their King: He himself gave them Statutes and Ordinances and Laws, as he saw their several Occasions required. For their Government was a Theocracy<sup>f</sup>: And in that Theocracy *Moses* was now the Vicegerent of God. In him therefore concentrated all the Branches of Power that could possibly be transferred on any others. In such Sense were these chosen Men appointed Rulers over the Israelites: Rulers over the People as far as their Authority and Commission extended; but accountable to *Moses* the supreme Governor on Earth, whenever they abused or exceeded their Commission. And *happy are the People that are in such a Case*, who have the Liberty to chuse such Men to govern them as they best approve; and yet, if they should prove mistaken in their Choice, have Means of Redress.

So it is plain the *Israelites* thought it in the Case before us: For so *Moses* goes on, <sup>g</sup> *Ye answered me and said, The Thing which thou hast spoken, is good for us to do.* <sup>h</sup> *So I took the Chief of your Tribes, wise Men*

<sup>f</sup> Vide Dissertationem de Theocratia Judaica  
apud Spencer de Legibus Hæbræorum, p. 226—  
254. Edit. Chappelow.

<sup>g</sup> V. 14.

<sup>h</sup> V. 15.



and known, and made them Heads over you; to decide all such Causes as in their several Spheres they were able to judge; Captains over thousands, and Captains over hundreds, and Captains over fifties, and Captains over tens; and Officers among your Tribes; i. e. Under Officers of several Sorts; some to bear before those, who were invested with the Authority and Rule, the Insignia of their Office, others to attend them and observe their Commands, and others again to put in Execution their Sentences and Decrees. Four different Orders of Judicature, according as he could conveniently divide and sub-divide the several Tribes; some with more Authority, and some with less, and the less very probably subordinate to the greater, as the greatest of them all was to Moses who appointed them; and to whom all Cases of Difficulty and Weight, and Appeals, we may imagine, in all Causes whatever, were still reserved. For so the Sequel of the Context relates: And <sup>i</sup> I charged your Judges at that Time, (i. e. the Rulers above-mentioned whom he calls Captains and Heads;) *Hear the Causes between your Brethren, and judge righteously between every Man and his Brother, and the Stranger that is with him.* <sup>k</sup> Ye shall not respect Persons in Judgment, but you shall hear the small as well as the great: You shall not be afraid of the Face of Man; for the Judgment is God's: And the Cause that is too hard for you, bring it unto me, and I will bear it.

Having thus the full Sense of the Context before us, I shall now proceed to the particular Consideration of the Text itself, which will point to Matter more than sufficient for the Remainder of my Discourse, though all suitable to the Occasion of this present solemn Meeting. *Take ye wise Men, and understanding, and known among your Tribes, and I will make them Rulers over you:* which Words, were they to be considered thoroughly, would afford three ample Heads of Discourse, viz.

I. FIRST, The Qualifications required in those that were to be appointed Rulers over the People. They were to be *wise Men, and understanding, and known among their Tribes.*

II. SECONDLY, The Persons to whom the Election or Choice is referred, which were the several Tribes over whom they were to rule: *Take*

ye, or Give ye, as it is in the Original; i. e. *Chuse ye*, as the Word signifies.

III. THIRDLY, The *Person* who *deputed* them to their Office, and *invested* them with their Authority: And that was *Moses* himself, their chief Leader; He who was appointed over them by God, and under God on Earth supreme. Take ye wise Men, and so on, *And I will make them Rulers over you.*

Each of these Heads would require as much Time as your Patience would allow for a single Discourse: And therefore I shall fix upon one of them only, and that the FIRST, to enlarge upon, on this present Occasion, *viz.*

I. The *Qualifications* which Moses requires in those whom the several Tribes were to chuse for *Rulers* over them. *Chuse ye wise Men, and understanding, and known among your Tribes.* In speaking to which I shall First explain the *Terms* in which these *Qualifications* are expressed.

In the next Place I shall shew how *necessary* those *Qualifications* are to form a good Magistrate.

And then I shall set forth the great *Benefits* and *Advantages* which such Magistrates are of to their *Sovereign* under whom they act, to the *People* over whom they rule, and the *Honour* which arises to themselves as *Rulers*.

I. The *Qualifications* required are expressed thus. Take ye *wise Men, and understanding, and known among your Tribes.*—By *wise Men* we may very well understand Men of large and *extensive Knowledge*, who have seen much, and made good Observations: By *understanding Men* we may conceive to be intended Men who have *Prudence* to make use of their Knowledge, who from past Experience can judge rightly what is to be done on future Occasions.

As to the other Character, *Men known*; some translating the Word [*jeduim*] actively, think *ready* and *skilful* Men to be intended: But *Experience* and *Skilfulness* are properly included in the former Characters of *Wisdom* and *Knowledge*; and therefore I should prefer our English Translation, which taking the Word in the passive Sense, renders it *Men known*, and to which Rendring the additional Words better agree, *Men known among your Tribes*: i. e. Men of *Distinction*, Men of *Eminence* and

Note;

Note:  
conci  
obscu  
ving  
Moses  
Wisd  
Quali  
cipal  
point  
Office  
Liber  
itself.

21. T  
of  
tho

FR  
ple in  
chuse  
be kn  
those  
must  
which  
Consti  
thers  
And l  
And v  
all to  
to be  
But le  
that t  
offend  
the ne  
mean



*Note*; a Qualification very requisite in a Magistrate, since it more easily conciliates the People to be ruled and governed by them. A mean or obscure Person advanced to Magistracy, would be in Danger of having his Person insulted and his Office despised: And therefore saith Moses, Take ye Men *known among your Tribes*. Men *known* for their *Wisdom* and *Understanding* before recommended, and also for such other Qualifications as are necessary to fit Men for so high a Trust. The principal of these are enumerated by *Jethro* who counselled Moses to appoint these Magistrates, and what Sort of Men he should chuse for the Office: As that Advice of *Jethro* is parallel to my Text, I shall take the Liberty to lay it open before me, and to suppose it a Part of my Text itself. It is in

EXOD. XVIII.

21. *Thou shalt provide out of all the People able Men, such as fear God, Men of Truth, hating Covetousness, and place such over them, to be Rulers of thousands, and Rulers of hundreds, and Rulers of fifties, and Rulers of tens.*

FROM which Words I shall infer, that when Moses (who refers the Choice of their Rulers to the People themselves) instructs the People in the Text which stands at the Head of my Discourse, to chuse Men *known among their Tribes*, he intends that they should be known as for the two Characters already mentioned, so also for those which *Jethro* recommends in the Text now read. As they must be wise and prudent, so also must they be *able Men*. By which Character some understand Men of *bodily Abilities* or of *strong Constitutions*: Others think Men of *Substance* and *Riches* are meant: Others again interpret it of Men of *Magnanimity* and *Courage of Mind*: And lastly others imagine Men of *Ingenuity* and *Parts* to be intended. And were I to give my own Opinion after them all; I would allow them all to be in the right. For every Magistrate, I dare say, will confess them to be all necessary, for Reasons which my following Head will shew. But let us first run over the remaining Characters, of which the next is, that they be *such as fear God*. Men truly *Religious*, who would *fear* to offend *God* by doing *wrong*, but *not fear* to offend *Men* by doing *right*. In the next Place they must be *Men of Truth*, which the Jews explain to mean such as follow after Justice for Justice Sake; such as in their own Minds

Minds are affected to Truth, and have an Aversion to Injustice of all Kinds whatever <sup>1</sup>. *Hating Covetousness* is the last Character, which the Chaldee Paraphrase translates, *hating to receive Mammon*, which consequently signifies, in the Apostle's Phrase, a Man <sup>m</sup> *not greedy of filthy Lucre*, but abhorring Bribes and all base Ways of making Gain.

Such are the Qualities for which the Men, whom Moses was to advance to Magistracy, were to be eminent and known: And so necessary were they held by the Jews ever after, that their Doctors tell us, in the most inferior Magistrates seven Things were required, which are much the same with those which the two Texts before us prescribe, *viz.* "Wisdom, Meekness, the Fear of God, Hatred of Mammon, Love of Truth, Love also of their Fellow-Creatures, and that they be Men of a good Name <sup>n</sup>."

And it may not be amiss just to observe that there was some Regard generally had to the *Years* or *Age* of Persons to be chosen: Else why are they so continually called throughout the Bible, the *Elders of Israel*, the *Elders of the People*, and the *Elders of such and such a City*: as in *Rome* and other Places they were called *Senators*, *Fathers*, and the like, upon the same Account of their Age or Standing. And indeed among such should we soonest look for the two first Qualifications which Moses requires. For <sup>o</sup> *with the Ancient* (as Job observes) *is Wisdom, and in Length of Days is Understanding*. Not that Rulers are necessarily to be Men advanced in Years: But it is necessary they should have the Wisdom and Maturity of Judgment, which are ofteneft found in Men of Years. And younger Men so qualified, when they are associated with Elders, or with Senators and Fathers, as many in all Ages and Countries have been, have as just a Claim to those reverend Titles, as those who have waited longer for them. But I must hasten to the second Branch of my Discourse, under which I am to shew

2. How *requisite* these several Qualifications are to form a good Magistrate. And first as to *Wisdom* and *Understanding*, i. e. *Experience* and *Judgment* (which generally speaking are the Fruits of Years;) These are so absolutely essential to Government, that it is impossible there should be any

<sup>1</sup> See *Maimonides* in *Ainsworth* on Exod. xviii.

<sup>21</sup>.

<sup>m</sup> 1 Tim. iii. 3, 8.

<sup>n</sup> *Maimonides* in *Ainsworth* on Exod. xviii. 21.

<sup>o</sup> Job. xii. 12.



Government without them. For whoever wants these, knows not how to govern; and therefore though he may have all the other Qualifications which Jethro recommends, (however he may be distinguished for his Birth and Fortune, however to be esteemed for his Religion and Piety, however true in his Words and just in his Dealings, however popular he may render himself by an hospitable Living;) yet if his Understanding be imperfect, or his Judgment weak, unwise and imprudent must the People be who take him for a Governor, if the Choice be in themselves.

But though Wisdom and Understanding be thus necessary in the *first* Place, yet are they not the *only* Qualifications: The four named by Jethro are necessary also; and that because the more understanding and experienced a Man is who has them not, so much the more he has it in his Power to injure and oppress the People he should protect. With those Qualifications therefore should Magistrates be endued, and for those, before they are advanced to the Magistracy, should they be distinguished and *known*: Known as for Wisdom and Understanding, so also for being

*Able Men*: i. e. First they must be Men of a *Constitution able* to endure the wearisom Labours and Fatigues, which a patient Magistrate, desirous to do Justice and Right to all, must often undergo: Lest otherwise through his natural Weakness and Infirmities he be not able to endure a Course of long Pleadings, even in Causes that may require them, and so precipitate a Judgment, before he is thoroughly apprized of the Case. They should in the next Place be Men *able as to Substance*; they should have Wealth and Riches sufficient to maintain and support their Grandeur, and that in Proportion to the Height and Dignity of the Office they bear: Lest the Appearance of the Magistrate being poor and mean, he lose the Reverence due to his Authority. Thirdly they should be Men of *able Parts*; i. e. of a quick Apprehension and a ready Judgment: that the Help and Assistance, the Justice or Redress which Men apply to them for, may be speedily obtained; and their Sentence, though right, not lose its Value, as sometimes it has happened, by coming too late. But fourthly and above all, they should be Men *able and stout of Mind*, Men of Courage and Magnanimity, and of undaunted Resolution, not to be brow-beaten or aw'd, by the Greatness or Splendor of any that shall happen to appear before them. A Man that has not this Firmness of Mind the Son of Syrach advises not to take the

**Magistracy upon him.** *¶ Seek not to be Judge (saith he) being not able to take away Iniquity: lest at any Time thou fear the Person of the Mighty, and lay a Stumbling-block in the Way of thy Uprightness.* A Caution very answerable to an Instruction or Admonition he had given before: *¶ Deliver him that suffereth wrong from the Hand of the Oppressor; and be not faint-hearted when thou sittest in Judgment.* And to fortify and arm the Rulers of the Tribes against this Faint-heartedness seems to be the principal Aim and Intent of Moses in the Charge he delivered to them, so soon as they were chosen. *¶ I charged your Judges at that Time, saying, Hear ye the Causes between your Brethren, and judge righteously between every Man and his Brother, and the Stranger that is with him. i. e.* Be upright and impartial, not considering *who* the Man is, but *what* is his Cause. *¶ Ye shall not* (he goes on) *respect Persons in Judgment:* No Favour or Affection must ever be shewed to the nearest Relation, or the dearest Friend. Nor any more Deference or Regard to the Rich, than what is paid to the Poor. *But ye shall hear the small as well as the great: Ye shall as patiently attend the Cause of the one as ye do of the other: Ye shall not be afraid of the Face of Man, for the Judgment is God's.* The Magistrate you see must be able to bear up against the Frowns and the Threats of the Powerful and the Great. Fearless and intrepid he must remember he represents the Person of God: He sits in God's Seat: The Sentence he gives must be obeyed as God's; and therefore no other must he be prevailed on to give, than what, he believes, God himself would pronounce. The very Charge which Jehoshaphat, many hundred Years afterwards, gave to the Judges whom he appointed over the Cities of Judah. *¶ Take heed what ye do; for ye judge not for Man, but for the Lord, who is with you in the Judgment, i. e.* As God's Ministers you act, and by his Authority: And therefore be assured if you prostitute not your Trust, HE will be present to support you in the Discharge of it. Fear no Man but God alone: For *¶ he standeth in the Congregation of Princes, he is a Judge among Gods.* HE therefore is to be always feared: And accord-

<sup>p</sup> Ecclus. vii. 6.

<sup>q</sup> C. iv. 9.

<sup>r</sup> Deut. i. 16.

<sup>s</sup> V. 17.

<sup>t</sup> Neque contra Rempublicam, neque contra Jusjurandum, ac Fidem, Amici Causa Vir Bonus

faciet, ne si Judex quidem erit de ipso Amico. Ponit enim Personam Amici, cum induit Judicis. Cicero, De Officiis. L. 3. c. 10.

<sup>u</sup> 2 Chron. xix. 6.

<sup>w</sup> Psa. lxxxii. 1.



ingly the next Qualification which Jethro requires in the Rulers which Moses was to place over the People, was, that they be

*Such as fear God*: Without which religious and godly Fear, a Man's natural Boldness will but prompt him the more to play the Tyrant, and to pronounce arbitrary and unjust Decrees. Our Saviour speaking of an <sup>w</sup> *unjust Judge in a City*, that would do no Right but for the Procurement of his own Quiet and Ease, describes him as one that *feared not God, neither regarded Man*: A Judge consequently from whom no Justice could be expected. The Fear of God being the only Restraint a Judge, at least an absolute one, can have. And therefore the last Words which David spake, i. e. the last which the Holy Ghost spake by him, were spoken purposely to inculcate this Fear into all that should afterwards succeed to his Throne; and, that they might make the deeper Impression, are introduced with great Solemnity. \* *David, the Son of Jesse, said, and the Man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel said,—The Spirit of the Lord spake by me, and his Word was in my Tongue: The God of Israel said, the Rock of Israel spake to me,—*HE THAT RULETH OVER MEN, MUST BE JUST, RULING IN THE FEAR OF GOD. A Maxim which *Jehoshaphat*, one of those few of David's Successors that walked in his Ways, well remembered, when he came to visit and reform his People, and to appoint Judges over his several Cities. For to the Words above-cited from the Instructions given them by that King, he immediately subjoins—<sup>y</sup> *Wherefore now, let the Fear of the Lord be upon you*. And indeed even the Heathens thought it so necessary that the Magistrate should be aw'd and influenced by their Gods; that anciently the Courts of Judicature were held, in most places, very near their Temples, and in some Places in them, that the Reverence of the Deity might make a stronger Impression on the Minds of those who presided in them. And in *Æthiopia* particularly, above the Judges, who were used to seat themselves on a lower Bench, twelve Chairs were placed higher for their Gods, whom they supposed, though invisible, to be present amongst them <sup>z</sup>.

But let us proceed: The next Qualification which Jethro requires is that Magistrates be *Men of Truth*: i. e. Men, who loving Truth them-

<sup>w</sup> Luke xviii. 2.

<sup>x</sup> 2 Sam. xxiii. 1—3.

<sup>y</sup> 2 Chron. xix. 7.

<sup>z</sup> *Plato de Legibus*. L. 6.

selves, will, though it cost them Time and Pains, be sure to sift it out in others: Men who will be deaf, as to impertinent Calumnies and Reproaches on the one Hand, so to Adulation and Flattery on the other. And to such a steadfast Attachment to Truth does God call and excite Judges and People both, by his Prophet Zachariah. \* *These (saith he) are the Things ye shall do: Speak ye every Man the Truth to his Neighbour: Execute the Judgment of Truth and Peace in your Gates* (i. e. in the Gates of the City, in which in those Days their Courts of Judicature were held;) *And let none of you imagine evil in your Hearts against his Neighbour; and love no false Oath: For all these are Things that I hate, saith the Lord.* And as the Heathen Nations (as we have just now seen) endeavoured to impress on their Magistrates and Judges an Awe of their Gods; so did they also use all Means possible to preserve in them an inviolable Inclination to Truth. At Athens, in the famous Court of *Areopagus*, the most awful and solemn one of all Greece, whoever pleaded any one's Cause, was confined to set forth the naked Fact. He was not allowed to flourish and harangue: No Ornaments of Speech were indulged him; nor was he suffered to apply to the Passions of the Judges, for they were supposed to have none: They were always to resemble the Immortals, and to keep inflexible in the Paths of Truth. In Egypt we have another illustrious Proof of the sacred Regard which the Magistrates were always supposed to have to this Virtue. Their Chief-Magistrate wore about his Neck a Chain of Gold, from which hung at his Breast an Image of Sapphire, adorned with other precious Stones, to which they gave the Name of TRUTH; and presumed that he who wore this Emblem so near his Heart, would never suffer any Thing but Truth to proceed from it.

The last Qualification which Jethro requires is *bating Covetousness*: i. e. *bating to receive Mammon*, as it is in the Chaldee, or *bating a Gift*, as the Syriack renders it: And so good Jehoshaphat, be sure, understood it, who concludes his Charge, twice cited already, with a Warning against it. That it may not suffer by being cited piece-meal, I shall now read the whole together. \* *He set Judges in the Land, throughout all the fenced Cities of Judah, City by City. And said to the Judges,—Take*

\* Zech. viii. 16, 17.

† *Ælian. Hist. Var. L. 14. c. 34. Diodor.*

*Sicul. Biblioth. Hist. L. 1. p. 45, 68.*

‡ 2 Chron. xix. 5, 6, 7.



heed what ye do : For ye judge not for Man, but for the Lord, who is with you in the Judgment. Wherefore now, let the Fear of the Lord be upon you: Take heed and do it : For there is no Iniquity with the Lord our God, nor Respect of Persons, nor Taking of Gifts. Respect of Persons, and Taking of Gifts is here, we see, represented as Iniquity ; as an Iniquity which all who represent God should abhor ; And all do represent him, who act by his Authority. Nor is there any Vice more often prohibited, or more heavily condemned, in Scripture than this. In that Collection of Laws relating to Causes between Man and Man, according to which Moses's Rulers were to govern the People, the Taking of Gifts is expressly forbid. <sup>a</sup> *Thou shalt take no Gift, for a Gift blindeth the Wise, and perverteth the Words of the Righteous: i. e. as the wise Man explains it, <sup>b</sup> Presents and Gifts blind the Eyes of the Wise, and stop his Mouth that he cannot reprove.* In our modern Language, they cast a Mist before his Eyes, hinder a Man from seeing, who otherwise would have been perspicacious to discern between Truth and Falshood, between Good and Evil ; and who had he not been in this manner perverted, would of himself have pronounced an upright Judgment. If an Instance be of any Use to confirm what I say, we have a remarkable though a melancholy one in *Samuel's Sons*, after they were appointed Judges in Israel. Their good old Father we may reasonably suppose was not wanting to train them up in the Ways of Righteousness ; nor can we imagine that he would have trusted them with the Power of governing, had they not, till that Time, given Hopes that he might safely set them over the People. And yet no sooner were they advanced to that Dignity, but through <sup>c</sup> *the Love of Money, the Root of all Evil*, they degenerated and immediately made the People weary of their Government. For so the Holy Text tells us, <sup>cc</sup> *They walked not in the Ways of their Father, but turned aside after Lucre, and took Bribes, and perverted Judgment.* The one is a natural Consequence of the other : For a Gift is so powerful, that <sup>d</sup> *whithersoever it turneth (saith Solomon) it prospereth. <sup>e</sup> A Man's Gift maketh Room for him, and bringeth him before great Men.* The Temptation therefore being so strong, it is fit that such only should be set where it reaches, as are thought **most** likely and able to resist it. Consequently Men chosen to Magistracy should be Men that

<sup>a</sup> Exod. xxiii. 8. Deut. xvi. 19.

<sup>b</sup> Ecclus. xx. 29.

<sup>c</sup> 1 Tim. vi. 10.

<sup>cc</sup> 1 Sam. viii. 3.

<sup>d</sup> Prov. xvii. 8.

<sup>e</sup> C. xviii. 16.

*hate Covetousness*, such as are known to be averse to the doing any Thing mean and indirect for the Sake of Gain; such as, there is Reason to believe, will not be worked upon by Intreaty or Bribe: Such, in a Word, as would by no Means whatever be prevailed on to pronounce a *wrong* Judgment, nor take a *Gratuity* for pronouncing a *right* one. For even this latter is, in the Eye of all Laws, both of God and Man, Extortion and Fraud. It is *selling* that Justice, which both by his Office and Oath he is bound to dispense *freely*. And it is much to be feared that a Man who *sells* a *right* Sentence, were the adverse Party to bid higher, would sell a *wrong* one.

3. But having sufficiently seen how requisite these several Qualifications are to form a good Magistrate, it is Time to proceed to the *Benefits* and *Advantages* accruing from such Magistrates to their *Sovereign* under whom they act, to the *People* over whom they rule, and the *Honour* arising to *themselves* as Rulers.

And first, As to the *Sovereign* or *Supreme Magistrate*, by and under whose Authority they act: To wave saying any Thing further here of the Expediency, and indeed the Necessity, of dividing a Burthen amongst many, which it is impossible for one or a few to bear: Let us only suppose (the Reins of the Government themselves being placed in the Hands of one whose own whole Aim and Study it is to secure and advance the Ease, the Quiet and Prosperity of his People) that the subordinate Magistrates acting under him, <sup>f</sup> *the Princes, the Governors, the Captains, the Judges, the Treasurers, the Counsellors, the Sheriffs, and all the Rulers of the Provinces*, are all such as Moses and Jethro describe in my Texts: that they are all Men of Wisdom and Skill, governing the People in their several Districts in the Fear of God, with Righteousness and Truth; all combining conscientiously to discharge their Offices and Trusts; all conspiring so far as their respective Powers extend, to promote universal Harmony and Peace. Blessed with such a Magistracy how *heavenly* may a King imagine his *earthly* Kingdom to be! Who He who himself, presiding at the Head of the Legislature, is, with all his Watchfulness, Thoughts, and Care, providing and enacting Laws for the Welfare and Benefit of his Kingdoms in general; shall hear

<sup>f</sup> Dan. iii. 2.



and feel that his several Provinces, Cities and Communities are each of them happy, among themselves; every one maintained in a peaceable Possession of their Properties and Rights; that Vice, wherever it is discovered is punished, and, as much as possible, kept under and suppressed; and that Virtue through Countenance and Encouragement thrives; and all by the wise Administration of those who are happily entrusted with the Execution of the Laws! When the Representatives of the *Royal Person* shall thus exert the *Regal Power*; as they will certainly contribute to the *Glory* of his Reign, so probably will they add to the *Length* of it also, by multiplying his Days. For (as *Jethro* told *Moses*) the Burthen of the Government, by such a Partition, will become *easier to himself*, (and I may add more pleasant and desirable too;) and so shall he be much more *able to endure*: i. e. as he shall not be worn out by the Fatigue of administering the whole Government himself; so neither shall he be teized, or harrassed and perplexed by the Clamours of the People, complaining of the Grievances and Oppressions they suffer through the Mal-Administration of those who are entrusted to govern under him. All such Complaints will be prevented by the wise Administration of Justice, whilst the Administration shall be in such Hands as we are now supposing. For as *Jethro* goes on, not only the supreme Magistrate, the Leader of the People, but also

*All the People themselves shall go to their several Places in Peace*, i. e. Besides the general Quiet and Peace which such Rulers in their several Stations will preserve; besides the Security of the Properties and Rights which they will also tenderly defend and protect: Besides the Punishment of Wickedness and Vice, and the Maintenance of true Religion and Virtue, which we pray such Magistrates may always endeavour; we may trust and be assured that God will also hear our Prayers, and grant to all that are put in Authority, (provided they are sensible it is his Authority) both Ability and Grace, truly and indifferently to minister Justice, even to every Individual that shall apply to them for it. And many Applications, before, there must be in all Communities: Many Cases of Law or Equity to be decided: All which an upright Judge, attending continually on this very Thing, will hear and determine with such Dispatch, that if the Parties themselves be not peevish and liti-

<sup>a</sup> Exod. xviii. 22.

<sup>b</sup> Rom. xiii. 6.

gious, they shall soon return to their own Homes and their own Business, with their Disputes ended, and their Minds quieted, perfectly easy and reconciled.

And as good Magistrates are of such Advantage, as they are such Blessings indeed to the Prince and the Subject; so do they acquire (and very deservedly too) *high Honour and Dignity to themselves*. For they not only represent the Prince, by whose Authority and Appointment they act; but they also represent the Person of him, <sup>i</sup> *by whom Kings themselves reign, and by whom Princes decree Justice*. For though Civil Magistrates are all Subjects to the King (from which Subjection not the highest Office or Dignity can exempt;) and though even as Magistrates they are subordinate to him, as being appointed and constituted by him; yet still the Power they exert is a Branch of the Royal Power, and consequently God's. <sup>k</sup> *For there is no Power (saith St. Paul) but of God. The Powers that be (in whomsoever, or in whatever Degree) are all universally ordained of God*. Higher or Lower it is all from him. In the King as Supreme it is immediately from God; in subordinate Governors it is mediately from him, as being derived to them through the King. And therefore as St. Peter tells us, <sup>l</sup> *every Ordinance of Man is to be submitted to; so he immediately subjoins that it is to be submitted to for the Lord's Sake. Submit yourselves (saith he) to every Ordinance of Man, i. e. to every Human Power; for the Lord's Sake; whether it be to the King, as supreme, or unto Governors, as unto them that are sent by him, for the Punishment of evil Doers, and for the Praise of them that do well*.

Two very noble and godlike Employments; such as will intitle the Magistrate who attends them, to that Character of St. Paul, <sup>m</sup> *He is the Minister of God to thee for Good*. For he is as much God's Minister in Temporal Affairs, as one that waits at the Altar is in Spiritual: He is certainly his Minister as ruling by his Power; and so long as he also rules to his Glory, he is his Minister as useful and serviceable to the supporting and maintaining Religion, as the Ecclesiastical Minister is in teaching and insilling it. And so far may they always go Hand in Hand! May the Ministers of Religion always preach up Submission and Obedience

<sup>i</sup> Prov. viii. 15.

<sup>k</sup> Rom. xiii. 1.

<sup>l</sup> 1 Pet. ii. 13, 14.

<sup>m</sup> Rom. xiii. 4.



to the Civil Magistrates ! and may the Civil Magistrates always protect, second, and enforce the Precepts of Religion ! And so long as they do thus, so long as the temporal Powers shall restrain the Infringement and Mockery of God's universal and eternal Laws ; so long as they shall exert themselves in suppressing all Immorality and Profaneness, the open and scandalous Profanation of his Holy Name, the barefaced and most shameless Pollution of his Sabbaths, the blaspheming of every Thing that is Holy and Sacred (to all which the Power and even Zeal of the Magistrate was never more needful than now ; ) So long as this shall be the Care of the Magistrates and Ministers of the State, the Ministers of the Gospel will always bear them most reverend Regard : We shall instruct (with Chearfulness and Alacrity) our Congregations to do the same ; to respect and honour them not only as *the Ministers of God*, but as being *Gods*. For so God himself declares and pronounces them to be ; as our Blessed Saviour himself witnesses, the best Commentator that ever was. <sup>a</sup> *I have said ye are Gods, and all of you are the Children of the most High*, i. e. I have put my Majesty upon you ; and though you are but Men, yet have I ennobled you to such Dignity on Earth, as my Celestial Ministers bear in Heaven. So *excellent a Name* from God himself have Magistrates obtained, and having obtained it, may they always be what the Name imports ! May they feel more Sparks of the Deity in them ! May they express the Image and Similitude of God, more lively than the rest of fallen Mankind are used to do ! In a Word, may they endeavour, and succeed in their Endeavours as far as they can, to make us imagine with the Lycaonians of old, that <sup>o</sup> *the Gods are come down to us in the Likeness of Men*.

May such Magistrates, such Gods, always preside over this great and capital City ! What Tyre boasted, may she in Truth and Reality find ! May <sup>p</sup> *her Merchants be Princes, and her Traffickers the Honourable of the Earth* ! May the *Heads of her several Tribes* and her *Elders* be still more honourable ! May all that are <sup>q</sup> *clothed with Scarlet*, be covered with the *Robe of Righteousness*. Or to borrow an Expression of the Son

<sup>a</sup> Ps. lxxxii. 6. John x. 34.

<sup>o</sup> Acts xiv. 11.

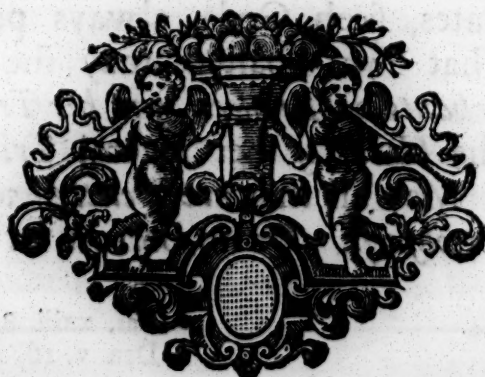
<sup>p</sup> Isai. xxiii. 8.

<sup>q</sup> Dan. v. 16, 29. Isai. lxi. 10.

of Syrach, with a small Variation — *When they put on the Robe of Honour, may they also be clothed with the Perfection of Glory, — and make the Garment of Honour Holy!*

To come nearer to the Occasion of this Day's Assembly; may the Chief Ruler of this *Crowning City* be always such, as the Ensigns of his Office, and the Marks of his Distinction intimate he should be! May the *Sword*, which speaks him *the Minister of God*, be never taken up or *born in vain!* May it always be used *for the Punishment of evil Doers*, or for the Protection and *Praise of them that do well!* May the *Mace*, the Emblem of the *Regal Power*, remind him how much the *Crown* is interested in the Office he bears! May the *Chain* always have the solid and essential Jewel of *Truth* appendent to it! May the *Chair* ever be seated under the Influence of that Omnipresent All-seeing God, whose Glory is seated on the Throne on high! And may the ensuing and every succeeding Election present one to it, as *wise and understanding*, as well *known among your Tribes* for his *Abilities* of all Kinds, for the *Fear of God*, for the *Love of Truth*; for *Hatred of Covetousness*, *Bribery* and *Corruption*, for *Fidelity* to his *Prince*, for doing *Justice* to the *Subject*, and for the acquiring of *Reputation* and *Honour* to *himself*, as He, who now fills it, has always been.

† Ecclus. l. 11.





*Printed for John Nourse at the Lamb without Temple Bar.*

**C**HRISTIAN EXCEPTIONS to the *Plain Account* of the Nature and End of the *Sacrament* of the LORD'S SUPPER. With a Method proposed for coming at the true APOSTOLICAL Sense of that Holy Sacrament. 8vo. Price 1 s.

*In the Press and speedily will be published.*

The *Nicene* and *Athanasian* CREEDS (so far as they are expressive of a *Co-equal* and *Co-eternal* TRINITY in UNITY, and of perfect *GODHEAD* and *MANHOOD* in *ONE ONLY CHRIST*) explained and confirmed by the Holy Scriptures in a Manner adapted to common Capacities. In eight Sermons preached in part, at the *Lady Moyer's Lecture* in the Cathedral of *St. Paul, London*, in the Years 1733, and 1734. And since completed.

Both by CHARLES WHEATLY. M. A. Vicar of *Furneux Pelham* in *Hartfordshire*, 8vo. Price 6 s.





